

The ANSGAR LUTHERAN

question of vital significance which goes right
to the heart of the Christian faith is

Why Does the Cross Concern Me?

By Godfrey Robinson and Stephen Winward

That Jesus of Nazareth was put
to death by crucifixion over nine-
teen centuries ago is a fact of history
- which there is ample evidence.

Apart from the eyewitness ac-
counts written down in the Gospels,
- we have the corroboration of out-
side evidence such as that given in
the *Annals* of the Roman historian
Tacitus, who wrote:

"Christus . . . was executed at the
hands of the procurator Pontius
Pilate in the reign of Tiberius."

Calvary, therefore, was an event
in history, at a certain place
and at a certain time. Yet not long
after that time Christian preachers
were proclaiming to their hearers
that definite moral and spiritual
benefits accrued from that death at
Jerusalem, and that the responsi-
bility for it reached far beyond the
immediate actors in the drama.

"Christ died for our sins" was the
dictum of the writers of the New
Testament.

Centuries later a hymn-writer
could describe the Cross as: "The
alm of life, the cure of woe. . . The
sinner's refuge here below," while
another wrote: "In the Cross of
Christ I glory, towering o'er the
peaks of time."

What was it that caused men to
dilate thus of the death of Christ?
How can there possibly be any con-

nexion between my life to-day and
that life that was offered up so
many years ago? In short, why does
the Cross concern me?

Two observations are necessary
by way of further introduction.

Firstly, the One who died outside
Jerusalem was not just a man, one
among many others. It is important
to emphasize that Jesus of Naz-
areth was 'God manifest in the
flesh,' and so shared the nature of
God the Creator.

The action of one individual, how-
ever noble, does not affect the entire
race. Socrates was a good man and
suffered death as a martyr; but he
was no more than a man, and his
death makes little or no difference
to us today. What God, the Creator,
the Source of life, has done, must,
however, have vastly different
results.

Secondly, just as Jesus was more
than a man, so we must remember
that His sufferings were more than
physical. It is sometimes objected
that other people in the history of
the race have suffered unjustly,
often with excruciating pain. Were
there not also two thieves suffering
death by crucifixion alongside
Christ?

Spiritual agony

Although we do not minimize the
physical sufferings of Jesus, His

real passion, while including them,
was something infinitely deeper.
The awful spiritual agony of one
who was perfectly holy, bearing the
sin of the whole world, is entirely
beyond all human experience. This
agony we already beheld in Geth-
semane; He was enduring no physi-
cal suffering there, and yet so in-
tense was His anguish that His
sweat fell like great drops of blood
on the ground.

Having realized that He who
died on the cross was not merely a
man, and that His sufferings were
not mainly physical, we may now
proceed to inquire why the cross
concerns us all.

It does so, to begin with, because
we all share in the responsibility
for it. It is no answer for any one of
us to say, "But I was not alive
then!" Our sins today make their
contribution to the sum total of evil
which crucified Jesus.

There is a sense in which we sin
as individuals; thus a man individu-
ally may tell a lie, or wrong a friend,
or steal a book. Yet even such state-
ments are an over-simplification.
Those same sins have their origin in
the common life of mankind; for ex-
ample, the theft of the book may be
linked on to the evil influence of
other people, or the under-payment
of labour, or a warped ambition
due to an unfair social system. Man
is a social being, and there is a king-
dom of evil. It is not a true picture
to present the sins of individuals in
isolation.

Who was responsible for the drop-
ping of the atom bomb on Hiro-
shima?

It becomes immediately apparent
that we cannot answer, "A few
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News and Notes



Bishop Skat Hoffmeyer, Aarhus, Denmark. Bishop Hoffmeyer attended the Iowa District Convention recently held at Storm Lake. He preached the opening sermon and gave a lecture to the pastors. He was the guest lecturer at the opening of Trinity Lutheran Seminary, Sept. 13, and he also preached the sermon in the church the same evening. He has already visited Cedar Falls, Iowa, and Des Moines. Sunday, Sept. 12, he preached at Council Bluffs, Iowa, and at Omaha, Nebr. Wherever he has been he has won the hearts of the hearers, whether he preached or lectured.

Eugene, Oregon. Bethesda Lutheran Church (Danebo), Pastor Ingward Olsen. A series of Bible Study meetings were held at the church during the first week in May, with Pastor Arnold Stone of the L. B. I. as teacher.

These Bible Study meetings have come to mean very much to us as individuals, and are a great asset to the spiritual life of the congregation; truly the Holy Spirit's power is felt as we gather together to study the Word and many questions have been answered.—We are grateful to the L. B. I. for sharing their consecrated teachers with us every year.—Pastor Stone also spoke at our Ladies Aid meeting which

was held at the "Sunset" Home for the aged during that week.

The men of the church sponsored a "Mother and Daughter" banquet shortly after Mothers' Day; they really served a wonderful dinner and put on a very fine program, so we hope that they will consider doing it again; it was a real treat.

On Memorial Day a new Service Plaque containing the names of all the men and women who have served in the armed forces of our country since the beginning of World War II, was dedicated in our Memorial Park.—This park is proving to be of much pleasure to our people—and the community as a whole; the trees are now affording real shade and the grass is like a green carpet. Many family and organization picnics are held there during the summer.—A Park Benefit supper has become an annual affair, with a picnic supper served cafeteria style right in the park.—The recent supper cleared around \$300.00.

The Co-80 group had their annual outing over the Fourth of July weekend at Camp Lane on the Suislaw river; a large number was in attendance, and Pastor Olsen conducted devotions and Bible Studies during the retreat.

The "angel of death" came without any forewarning to one of our elderly women—Mr. Jens (Elise) Jensen on May 28th. She and her husband were caring for their son's little boy while the parents had gone shopping, and while she was watching him playing at her feet she was called home.

Her great interest was our Sudan Mission, and many are the stamps that she gathered for the benefit of that mission, and which are sold in Denmark for hundreds of crowns annually. She was 79 years of age.

Mrs. Soren (Anna) Jensen, the oldest member of our congregation, passed to her reward on September 3rd, at the age of 94. Mrs. Jensen lived with her daughter, Christine, directly across the street from our park, and as long as she had her sight she faithfully attended our services.

She loved to testify to the saving power of Jesus Christ, and after she became blind, it was her great joy

when the pastor and other friends would read to her from God's Word—and also "Luthersk Ugeblad."—She died at the hospital where she had been taken the previous week after suffering a heart attack; and at the funeral service Pastor Olsen preached from the text which she had requested: Jesus said, "I am the Light of the World."

Now the congregation is busily preparing for our District Convention to be held here Oct. 13-17. We are looking forward to seeing a large number of visitors at that time, which is also the 50th anniversary of the Pacific District.

Radio Message by Dr. Hans C. Jersild
over stations KRVN, Lexington, Nebr. and KWBE, Beatrice, Nebr., Sunday, Sept. 26, at 9:00 a.m., Central Standard Time, coming from St. John's Lutheran Church, Beatrice, Nebr. This Church is celebrating its annual mission festival on that day. It belongs to the American Lutheran Church.

W. M. S.

The Executive Board of the Synodical W.M.S. of the U. E. L. C. met Sept. 3rd and 4th 1954, at the home of the president, Mrs. T. C. Hansen, Cedar Falls, Iowa. All officers were present.

The W.M.S. Handbook is going to press. When printed, one copy will be sent to each society, all district officers and all pastor's wives

—E. Irene Christiansen

Rutland, Iowa. Pastor Wesley Andersen. On July 26th our church lost one of its oldest, most faithful members, Mrs. N. C. Madsen of Bradgate, Iowa, passed away following a stroke from which she never recovered.

She is survived by three sons and three daughters and many relatives and friends.

In spite of her age of 87 she was a devoted church member. Her interest in the church and its activities were outstanding. She rejoiced to see the church grow and be beautified. A new chancel and vestibule were added the last year. Also a new set of pews which she and many other members contributed to so generously.

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Editorials and Comments

EVANGELISM, OUR CONGREGATIONS, AND OUR HOME MISSIONS

Evangelism was stressed very much at the World Council of Churches at Evanston. We have already mentioned it, and we recently printed the address, *Sunrise at Midnight*, by Dr. Daniel T. Niles. The subject was also discussed at a plenary session by Canon T. O. Wedel. "We are, indeed," said Canon Wedel, "God's chosen people, 'a chosen race, a royal priesthood,' (I Peter 2:9). But woe unto us if we enjoy our citizenship in heaven as if we had earned it. Are we worth all this love and the promise of eternal life? 'Chosen because of the foundation of the world'—these are breathing words. But chosen for what? To enjoy our salvation and our comforts in the Gospel behind closed doors, our worship shrines safe hiding places from the world, a world given over to God's wrath and ultimate destruction."

Canon Wedel asks: "Did Christ die only for us or those who perchance find us attractive enough to present themselves for church membership at our doors? Are we anocracy among the citizens of heaven? Are we not indeed custodians of an election meant for every son of man?"

Would I be wrong, however, in suggesting that such a doctrine of election comes to us still as a shock and a surprise, though it is writ large in our Bibles? Some of us at least, in our safely harbored churches, have resembled a family enjoying a rich inheritance on an ancestral estate. As ours, we supposed, to cultivate and to make a model of neighboring households. We thought we were obeying the demands of the original title-deeds and the noble traditions handed down to us by our fathers when we opened our doors to the sojourner and the stranger, when we were open to hospitality and charitableness, and when we answered calls for aid from distant areas. But then, like a bolt of lightning out of a clear sky, we learn that our ancestral estate is not ours at all. We have been occupying a public domain. We had misread our title-deeds. We may not have turned out of our ancestral home, but we are now permitted residence only as custodians of a communal inheritance. Our aristocratic privileges, even those of generous descent and sharing, are taken from us. Ours now the vocation of carrying to the poorest citizen of the land the good news of his rightful share in the inheritance once thought to be ours alone.

Apply the little parable to our churches of comfort and ease and it can lead to a searching of hearts. Every chiselled stone in our Gothic shrines, every carving on our pews, every cushioned parish house stands under judgment if it is deserting the apostolic calling of the Church—a Church on mission sent. Every human soul over the face of the globe has as much right in the Gospel as we have.

To pay lip service to the cause of evangelism is easy. To be generous with an occasional gift on a missionary Sunday or to support with contributions and attendance an evangelism mass meeting is also not too costing. But if evangelism means to us no more than this, however needful and right the tokens of concern may be, it were better if the subject were dropped from the Assembly's agenda. Of pious pronouncements in favor of evangelism we have had enough. The need today is for a sober look at the world outside church walls, and an even more sober look at our church-

es—at their structure, their community life, their worldliness, their comfort and ease.

"Here are some of the problems we face:

"First. Do we really want to carry the Gospel out into the world? This would mean not merely opening our doors and welcoming those who find us attractive enough to join our fellowships, but moving out into the slums of our great cities, among the poor and down-trodden, the social and racial minorities, the sceptics and unbelievers, let alone the unevangelized multitudes in distant lands. It would mean surrender of our pride in membership statistics and accepting those outside our walled-in church compounds as and where they are. 'God makes his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.' Have we the right to fence in this free Gospel? Our evangelism must sound to many outside our churches as if we said to them: 'Become socially respectable and financially independent as we are, move to our beautiful suburb, and sign on the dotted line as a weekly contributor, and we will welcome you to our lovely Sunday service, with the heavenly music of our choir, to our church suppers, and even to membership in our missionary society.' This is caricature, of course. God loves suburbs as well as the lost in city slums. But can we honestly say that we place no price tags on our evangelizing membership drives? Our survey of evangelism around the world is full of reports of pioneers, eager to minister in factory or university scene, who have been branded failures because they could not produce an immediate harvest of new church members.

"Secondly. If we take seriously our call to declare the good news of God's love to the world regardless of profit to ourselves, have we the power to do it? Do we ourselves know what the Gospel is so that we can communicate it to our neighbors? Our chaplains in the last war testify to the appalling religious illiteracy of our Christian youth. In thousands of our nominally Christian homes the Bible is an unread book. Is not the traditional language of the Church at times little more for us than a soothing cloak for ignorance and sloth? Yet the primary evangelists of the Church are none other than its laity and not its ministerial order. The layman is thrust out into the world, into factory and office, each and every one called to be an apostle and a witness to the Gospel. Something more is needed for this vocation than a chaotic jumble of ideas about religion or a vague sentiment of good will.

"Thirdly. If the individual Christian stands under judgment as one called to be an evangelist, our churches stand under judgment also as churches. Trust in mere verbal presentation of the Gospel is never enough. The power of God must be seen by those outside the Church's life in action—above all, in the corporate life of those who call themselves members of the Body of Christ. Yet what does the outsider see? We may well listen to the non-church citizen's appraisal of his neighbors. How are they different from their worldly environment, except by the observance of a few moral taboos, sporadic attendance on Sundays at a peculiar pious exercise, and at times an offensive self-righteousness? The church on the local scene often resembles a club competing with a multitude of not dissimilar rivals, and the outsider sees little difference. Within the churches he often notes the same competitive success-worship that he meets in business or sees written large on the society page of his newspaper—the commercialized bazaar, the fashionable wedding, the treadmill of guilds and committees, each spending its energy in encouraging members to attend the next meeting, no one knows quite why. My portrait may be inexcusable exaggeration. Yet are our churches guiltless of transforming the fellowship of the Holy Spirit into an institutional tyrant and even monster, devouring her children

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WHY DOES THE CROSS CONCERN ME?

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American airmen." The handful of men in the particular plane had a share in the responsibility, but they were no more responsible in the final analysis than any other American or Allied national. That which they did was done **on behalf of** all of us; we are as responsible as they.

So it was on the first Good Friday. The rabble, the Jewish leaders, the Roman authorities, even the traitor Judas, were our representatives. As Dr. James Stewart expresses it:

"Let us remember that the evil things which put Jesus on the cross were by no means unfamiliar or abnormal. Self-interest in Caiaphas, fear in Pilate, impurity in Herod, anger and spite in the crowd—these were the things which, coming in contact with the Sinless One, deliberately compassed His death. That is to say, Jesus was crucified by the ordinary sins of every day. We are all in this together. Our heart and conscience tell us, when we stand on Calvary, that what we see there is our own work, and that the sins we so lightly condone result always in the crucifixion of the Son of God. In this sense, to quote a great Christian conception, the Lamb is 'slain from the foundation of the world' (Rev. 13:8), and still is slain today."

Focal point

When 'God manifest in the flesh,' a statement which in itself conveys a great mystery, was put to death through the malice of His enemies outside Jerusalem, the evil which put Him there was the focus at a point of time of the sin of the whole world.

But just as we share in the **responsibility**, so also we may share in the **benefits**. An illustration will help us here, although any illustration of an event which was both divine and unique is bound to be less than satisfactory. This illustration derives its force from the fact already mentioned, that Christ, the God-man, who is one in nature with

God the Creator, is Himself therefore the Source of life.

Our bodies are made up of millions of living cells. If a body is stricken with disease, then one healthy cell alone will not be able to save it. But if a new life can be imparted to the body **as a whole**, every cell will be affected.

Socrates, Confucius—each man was one cell. Christ is the life of men, the source of the life of the whole race, and in His Incarnation He became one with the whole life of men. Thus Jesus was the representative of racial man, so that when He died **all** died with Him—"One died for all, therefore all died." And **all** men will be raised through Him—"as in Adam all die, so also in Christ shall all be made alive."

The Cross concerns me, therefore, because Jesus was not just a human creature, but the Son of God dealing with the world's fundamental problem of evil.

Healing remedy

St. Gregory of Nyssa (fourth century A.D.) described Calvary as an **actus medicinalis**, a healing remedy which God provided to pervade the whole diseased system of humanity. The divine commingled with human nature, so that "where the disease was, there the healing power attended."

The Cross effects rebirth into divine sonship, acquittal from the condemnation of the law, release from the dominion of sin and death, the payment of a debt, the lifting of a burden, the awakening of love toward God.

All these interpretations are true, and although the fact of redemption itself and our experience of it is greater than all the interpretations, all seek to express a personal experience which no critic without this experience has a right to dispute.

So then, Christ, the sinless One, suffered upon the Cross. In the responsibility of that death the whole of mankind has a share. As that responsibility is recognized in true **repentance**, and the response which we call **faith** is made to the Lord

now risen and alive, it is a simple yet accurate, statement of what has taken place to sing:

"Bearing shame and scoffing rude, in **my place** condemned I stood."

Problem of suffering

An objection is sometimes raised against the morality of vicarious suffering. Our Lord described His death as "a ransom for (instead of) many." But is it right that one should suffer on behalf of another?

Leaving aside the most important consideration that the Cross was God's appointed way of delivering mankind from evil, it is relevant to point out that vicarious suffering is an integral part of life itself. It is happening all around us: millions in Europe today are suffering for the misdeeds of others; a mother's heart may break on account of the wrongdoing of her son. This is suffering caused through other people. God willingly takes suffering upon Himself in order to effect redemption. This is an act of pure love, and cannot possibly be immoral, since love is itself the fulfilment of the whole moral law.

The question, "Why does the Cross concern me?" thus leads to a further question, "Why ought I to be concerned about the Cross?" For it is evident that the fact that Christ died has a vital bearing upon the life which we now live.

The fundamental evil of a wrong relationship with God is the source of all other evils manifest in the world around us. Before God we are guilty, unrighteous, already condemned. The death of Christ, however, is the action of God Himself restoring a right relationship, clearing our guilt and leading to our acquittal.

No man has ever conquered, and can ever conquer, sin completely. But Christ, who is uniquely God-man, did conquer; and it is our privilege to share in His conquest. The Cross is therefore our only hope against our worst enemy, the only way in which we can be 'saved.'

In a great war there is usually one critical battle which decides the ultimate victor. The battle between

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CHURCH NEWS FROM HERE AND THERE

Usual Exchange Project

Arranged By Ohio Pastor

New York—When the Rev. Frederick Otto of Fremont, Ohio, was in many early this year, he and a German family agreed upon an unusual project. They decided to exchange sons for a year.

As a result, Harald Schwabedissen, 17-year-old son of Prof. Heinrich Schwabedissen of Bremen, arrived here August 7th. He was met at the pier by Mr. and Mrs. Otto and their son, Michael, age 14.

Three days later, Michael sailed for a year of study in Bremen, during which he will be a guest of the Schwabedissens, while Harald went on to Germany with the Ottos for his year in the United States.

Mr. Otto went abroad during the last months of this year as a member of a team of American church workers assigned to prepare dossiers on candidates for immigration under the War Relocation Authority Act. He is pastor of St. Mark Lutheran church (ULCA) in Fremont.

Organist Invites Bodgies

and Widgees to Church

Sydney, Australia—An Anglican organist here has invited bodgies and widgees to hold jam sessions in the church assembly hall.

"You have to meet these young people on their own ground to convert them," said Dr. Howard Guinness of the Barnabas' church. "We could have an amplifying system at the church and they could bring their own records. After a few of these so-called evenings I would be very surprised if a lot of bodgies and widgees didn't come to church."

Who knows, we could even have a bodgie and widgee choir."

Resolution Censures Dulles on

Iron Curtain Evanston Delegates

Washington, D. C.—A resolution criticizing Secretary of State John A. Dulles for letting delegates from the Iron Curtain countries attend the recent World Council of Churches' Second Assembly at Evanston, Ill., was adopted by the American Legion convention here.

The Legion urged newspapers and radio and television stations to "ex-

pose the collaboration of these Red agents with the enemies of the United States and thus to alert the American people to these propagandists within our midst."

The resolution said these "agents" were given free access to the United States at a time when "countless members of religious leaders of all faiths are languishing in prisons and concentration camps for resisting Communism in their respective countries."

Six Czech and five Hungarian churchmen were granted visas for the Second Assembly. The visas limited their movements to the city of Evanston and provided that they must return to their homelands immediately after the Assembly.

Predicts Toys Will Reflect Religious Emphasis

New York—Dolls and other toys will "increasingly reflect that the modern family is a religious family," according to an announcement from the Ideal Toy Corporation here.

The company said it had created a doll that can "kneel in a praying position with back upright."

"American parents are now interested in teaching their children the habit of daily worship," the toy makers said. "Spiritual values are being stressed in child training."

Deplores Jazzer-up

Version of Religion

Whitby, Ont.—A United Church of Canada minister, addressing a group of youth workers here, deplored the modern jazzed-up version of religion "that enables us to address God as 'Hi Pop' and to sing about Him as 'the man upstairs.'"

The Rev. George Connolly, a Christian Education field secretary for the denomination, said some ask favors of God "as they might of the type of parent aptly caricatured by Fibber McGee, Dagwood Bumstead or Mr. Jiggs."

He cited as an example of "watered-down religion" some of the so-called Gospel songs that are "self-centered and egotistical."

"Just because they are set to catchy, jazzy tunes and can be sung with much vigor and swing, we tend to overlook their theology and un-Christian ideas," the clergyman said.

"I am not saying that we should not rejoice at our salvation, but sometimes preoccupation with what the love of God has accomplished in our own hearts takes so much interest and concern that we fail to realize that the

Kingdom has reference to the whole of life."

Clear Preaching Best Lutheran Contribution To Ecumenical Movement

Chicago—Remaining faithful to their heritage of clear preaching of the Word of God is the best contribution Lutherans can make to the Ecumenical Movement, in the opinion of Dr. Heinrich Meyer of Hamburg, Germany, well-known missions leader.

Dr. Meyer expressed this thought as he addressed 136 Lutheran delegates, alternates and observers to the Second Assembly of the World Council of Churches at suburban Evanston, August 15-31, 1954.

The Lutheran leaders attended a special Pre-Evanston meeting at Chicago Theological Seminary, arranged by the U. S. A. Committee for the Lutheran World Federation to consider "Our Theological Contribution to the Evanston Assembly," as well as to give Lutherans from various countries an opportunity to become better acquainted with each other.

Dr. Meyer spoke on the sub-themes of the main Evanston Assembly theme: "Christ—The Hope of the World."

He told the Lutheran leaders that the disunity of Christian churches is "a serious, scandalous problem," and he urged them to demonstrate their faith in obeying the Word of God by continuing correct, clear preaching.

"The more clearly the Word of God can be preached," he said, "the more clear will become the unity of Christians," referring to the sub-theme, "Our Oneness in Christ and Our Disunity as Churches."

Dr. Meyer observed that the natural outlet of Christian faith is evangelism, "The Mission of the Church to Those Outside Her Life." He asserted, "The Christian Church cannot exist without missions," affirming that the purpose of the Church lies in preaching the Gospel of Christ to build the Kingdom of God.

"In the Lord's Prayer," he pointed out, "we pray, 'Thy kingdom come,' not, 'Thy Church be preserved.'"

Stressing the missions aspect of the Church, Dr. Meyer saw hope in the fact that the Church continues to exist behind the Iron Curtain. This fact alone, he said, is a missionary effort, because as the Church it must obey Christ's command to "Go ye into all the world..."

Canadian Lutheran Issue First Church Directory

Winnepeg—An all-Canadian Lutheran Directory—the first publication of its kind—is now being distributed.

A project of the Canadian Lutheran Council, the 44-page directory contains a listing of all Canadian Lutheran pastors and their addresses, and another listing of all Lutheran congregations, with membership, geographical location and pastor.

According to the directory, nine Lutheran church bodies have a combined baptized membership of 198,806 in 1,002 congregations in Canada. Of these, the United Lutheran Church has 81,209; the Missouri Synod, 65,607; American Lutheran, 23,587; Evangelical Lutheran, 18,490; Augustana Lutheran, 6,014; United Evangelical, 2,611; Lutheran Free, 653; National Evangelical Lutheran, 435; and American Evangelical Lutheran, 200.

Statistical displays of membership, contributions, property valuation and financial dependence on parent bodies in the United States are shown for all Lutherans.

Also included in the contents are studies of membership growth in relation to Canada's population increase, and maps marking geographical location of Lutheran churches to indicate areas of density and sparsity.

The directory may be purchased

from Lutheran Church Supplies, 237 King street, W., Kitchener, Ontario, or Foothills Book Store, 26 Fourth street, N.E., Calgary, Alberta.

It was also reported here that a book relating the story of the Protestant Churches in Canada is scheduled for publication this fall. The volume is being assembled by a special committee of the Canadian Council of Churches. A chapter on the Lutheran Church was prepared by the Canadian Lutheran Council.

Missouri Synod Head Bars World Council Membership

Denver—Dr. John W. Behnken of St. Louis, president of the Lutheran Church—Missouri Synod, said here that his denomination could not join the World Council of Churches because "you can't compromise with principle and you can't compromise truth—the truth the Bible preaches."

Dr. Behnken addressed the annual convention of the Synod's Colorado District attended by delegates from five states.

"The theme of the Second Assembly of the World Council of Churches—'Christ the Hope of the World'—is one on which it would seem all churches could agree," he said. "It is the interpretation which is put on that theme which makes for serious differences."

"Some church leaders make of Christ merely a great man and not the Son of

God. Other church leaders make of 'hope' a hope for social improvement here and now without reference to hope of the hereafter.

"Under those circumstances, it is thinkable that so large an assembly of religious leaders should be asked to worship together and even receive Holy Communion together."

Norwegian Cultural Leaders To Confer With Clergy

Oslo—Some 40 educators, authors, industrialists, scientists and other persons prominent in the cultural life of Norway have accepted invitations to participate in "off-the-record" conferences here with leading clergymen of the State (Lutheran) Church.

Topics to be explored at the meetings will include "The Present Cultural Situation," "Why Are We Non-Church People Blaming the Church?" and "What Is the Church and What Does It Want?"

The invitations were issued by American-born Bishop Arne Fjellbu of Trondheim, who instituted the annual conferences shortly after the end of World War II and has conducted them each year since then "as a private person, not as a Church official."

Called "the Skattval meetings" after the name of the Oslo hotel in which they are held, the conferences have provided the Church with an entry into circles influential in the nation's cultural life.

EVANGELISM, OUR CONGREGATIONS, AND OUR HOME MISSIONS

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for the sake of her own prosperity and grandeur? A church desirous of becoming a true evangelizing church may have to listen again to the voice of the Lord of the Church: Only a church which loses its life will find it.

"Except a man be born of water and the Spirit, he cannot enter into the kingdom of God" (John 3:5). Our evangelizing fathers in the faith believed those awesome words of Christ. 'Rescue the perishing.' 'Throw out the life-line,' they sang in their militant evangelizing hymns. Surely it is still true that only by repentance and baptism—be it only the baptism of desire—is salvation possible for man. A Christianity reduced to sentimental good will shrinks from accepting this inexorable fact. Yet heaven and hell are as real today as when the New Testament was written, with its warnings of judgment to come—the hell of loneliness and of separation from God, the heaven of joy for the sinner reconciled. To meet God and to live in His presence demands a dying to self. It demands the surrender of pride and the prayer, 'God be merciful to me a

sinner,' and a resurrection into the new life of forgiveness. Hence the coming of the kingdom awaits the preaching of the Gospel to every creature. Hence too, the need of planting cells of Christ's kingdom near and far, in which men and women, suffering the loneliness of separation from God, can find, in the fellowship of the repentant and the forgiven, the courage to die with Christ and to rise with him and to sit with him in heavenly places.

"There can be no urgency, even that of hydrogen bombs, equal to this. The prospect of the end of the world did not frighten the Christians of apostolic days. It need not frighten us. But those early Christians lived in the fear of God, knowing that only as they obeyed the command of the Gospel would they be able to claim for themselves its promise of eternal life.

"We are, indeed, God's elect, 'a chosen race, a royal priesthood, a holy nation.' Chosen and elected for what end? The answer is plain to read in majestic apostolic words: 'That you may declare the wonderful deeds of

him who called you out of darkness into his marvelous light' (I Peter 2:9).

This was the greater part of Carl von Wedel's address. Read it again and think of your own congregation. Read it and think of our home mission program of which we are proud. Are we both in our congregations and in our home mission work trying truly to rescue the perishing? What is our answer?

Al Spong, in **Quote**, says, a lady with rather definite ideas was explaining her requirements to the shoe clerk. "...and," she concluded, "the shoes must have low heels."

The clerk, a bit confused, sought to clarify the issue. "And you wish the shoes to wear with what, madam?" he asked.

"Well," said the matron with an air of finality. "I want them to wear with a short, fat, elderly business man."

Bogota Conferences

By Rolf A. Syrdal

We had two conferences in Bogota pertaining to our mission work in Colombia. The first one was a conference of the Colombia Church—the other of the missionaries.

The first conference met in the church in Bogota, with representatives from Bogota, Tunja, Parpa, El Carizal and Medellin. Others had planned to send representatives, but were hindered for one reason or another. The conference was largely for mutual inspiration and for study of the Word of God. It was well attended by both official representatives and visitors. Most of the messages were brought by the Colombians, and they were deep and earnest. There are several things that stand out in my mind. The first is the representatives themselves. There was Arisa, who had been driven out of several cities where he and his family had lived, because he was a Protestant and persisted in retaining his Protestant faith for himself and his family. I was his guest seven years ago in Duitama when we were attacked by a mob and driven away from our little picnic place. One of his sons is now attending the Institute preparing to be an evangelist. The rest of the family is living in Bogota. Then there was the evening speaker, Pastor Orozco, a former novitiate in a monastery, now a powerful preacher for Christ as the only way unto salvation. Gerardo and Pausanias Wilches, cousins from Santa Ana, a Protestant community. I had been in their homes, and worshipped in the chapel they had built way up in the mountains of Boyaca. Now people dare not recognize them when they come back for fear of reprisals from the priest, and the chapel is in ruins. Porres from Parpa where the school had been closed recently and where the chapel was even then being closed. Others who had lost most of their possessions for the sake of their faith. How could a conference be indifferent or dull with people like that?

AN ADMINISTRATIVE BODY ELECTED

Another outstanding thing was the business session. The missionaries had requested that this conference elect members of a council that was to serve as the administrative body of the Colombian Lutheran Church until it was fully organized. They rose to the occasion and seemed happy in their new responsibilities to be shared with the missionaries. The executive committee of the mission consisting of four members, two trained theo-

logical students or pastors, two lay members elected at large, and one representative of each organized congregation was designated as the Council. The last three categories consist of Colombians, only. They will study possibilities of expanding mission work into new areas, and will look into the possibility of reopening work in closed areas, will examine candidates wishing ordination, station Colombian workers, recommend students for schooling for Christian work, seek to stimulate evangelistic work in all areas of the mission field, take care of cases of church discipline, etc., and to prepare for the formation of a fully indigenous church. This group was called: The Provisional Administrative Council of the Evangelical Lutheran Church in Colombia.

Another thing that impressed me was the fellowship. The women of the church prepared meals for all delegates and visitors and sold them at cost. Thus everybody could stay on at the church, where they gathered together and talked between sessions. In this way the unity of the church, though separated by distance and circumstance, was developed.

TWO BIG QUESTIONS

The missionary conference faced two big questions. The first was whether it was now time to expand work and enter into one of the two industrial areas being built up at Paz del Rio or Belencito (See earlier article.) It was decided that this must be done, and the Provisional Administrative Council was requested to elect a committee to study the possibility and select the site. The other question was that of schooling for the children of our Protestants in the Plains area. As this area is a part of the "missions territories" no Protestant schools are allowed there. That means that a large share of the children of that area are now without the possibility of any schooling. It was decided that we must make some arrangement for them by having a school in an accessible place in Boyaca and then taking them up there to live in a boarding school during the school year. There were other things that demanded attention, but these two indicate a forward spirit of using opportunities now developed where we can be of Christian service. It is thrilling to see forward Christian planning at a time when there is still difficulty. That type of faith will be vindicated, and I am sure the Church at home will back them up to meet these needs.



Life Memberships in W.M.S.

"Be ye doers of the Word
and not hearers only."

James 1:2

Dear WMS members and friends,

We are happy to announce that our WMS Pin is now available. It is a most attractive gold cross and crown symbolizing Christ's resurrection and triumph. We know you will present this with enthusiasm.

Following is an exact reprint of the little leaflet which contains the necessary information regarding the life membership pin.

Purpose of Life Membership

St. Paul says, "Pay...honor to whom honor is due." We may give a life membership pin as a tribute to faithful officers and workers in His kingdom. We can honor a relative or friend by presenting a life membership pin, (honorary). We may get a life membership pin as an individual, to wear as a witness for Christ, and to show loyalty to our Women's Missionary Society.

What does a LM cost?
..... \$10.00

How is the money used? The money is used for missionary purposes.

Does a Life Member continue to work and pay dues or contribute free-will offerings? Yes, "It just increases her giving."

When is a Life membership presented? They may be presented at a Mother-Daughter banquet or a special Fellowship Tea or at a little festive service at a regular meeting. There is a suggested service in the Handbook.

How may we order a Life Membership? Send \$10.00 by check or money

order to your district WMS treasurer together with attached application clearly filled out and your district treasurer will in turn mail it to the Synodical WMS treasurer and the pin will be sent to you.

Aim: "Every member a life member."
Life Membership Presentation Suggestions:

Relatives — Shut-ins — Charter members — Society presidents — Retired presidents — Officers of Society — Study group leaders — Junior Mission band leader — Our missionaries — Circle officers — District officers — Sunday School teachers and superintendents — organists — Sponsors to children — yourself — your Pastor (honorary) — Pastor's wife.

As Special Thankoffering or token of appreciation on Christmas — Mother's day — Anniversary — Birthday — Confirmation.

IN MEMORIAM

"Many societies as well as individuals honor departed ones with Memorials instead of flowers." This memorial

money gift is sent to your district WMS treasurer (and she in turn sends it to the Synodical WMS treasurer) for the cause of World Missions thus helping to bring Christ to the people.

"Appropriate **IN MEMORIAM** that tell the bereaved ones a Memorial has been given can be had by ordering them from Lutheran Publishing House, Blair, Nebr. (60c a box). In the Handbook will be found a suggested **In Memoriam Service**.

Anyone who already holds a Life Membership may procure the Pin by paying the cost of same, namely, \$3.25.

Each district president will receive a packet of Life Membership and In Memoriam leaflets or folders which she will distribute to her societies

in her district. These folders have also been mailed to the complete mailing list.

It is our prayer that God will continue to bless the work of our WMS to the salvation of souls and the glory of His precious Name.

Most sincerely,
Your WMS Board.



W.M.S. EXECUTIVE BOARD

Mrs. T. C. Hansen, Pres, 1606 Campus, Cedar Falls, Ia.; Mrs. John Nielsen, Vice-Pres. Albert Lea, Minn.; Mrs. C. C. Madsen, Treas. Blair, Nebraska; Mrs. P. G. Rasmussen, Statistical Sec., Box 229, Neenah, Wis.; Mrs. C. Christiansen, Sec., Rt. 1, Kimball Road, Trufant, Mich.

Lutheran Welfare Conference Planned at Sioux Falls, South Dakota

Learning how to become more effective in helping people to help themselves will be the theme of the mid-west regional meeting of the Lutheran Welfare Conference in America to be held in Sioux Falls, South Dakota, October 21 through 23.

Meeting at the Cataract Hotel, conference-goers will have the opportunity to hear representatives appointed from the 18 Lutheran Colleges and Academies of the midwest region, as well as a number of social agency personnel, who will participate in the institute on social education.

The purpose of the social work education institute is to provide an opportunity for church school professors to get an overall picture of current convictions on the question "What is the most useful undergraduate curriculum content for students planning to enter a graduate school of social work?"

Discussing the spiritual reinforcements need by students preparing for social work will be Dr. Cordelia Cox, former faculty member of Richmond School of Social Work, University of Virginia, and director of Lutheran Refugee Service, National Lutheran Council. Miss Alta Quello, field instructor for the School of Social Work at the University of Minnesota, will explain what pre-requisites are desired in students entering a graduate school of social work. Mr. Ernest Witte, Executive Director of Council of Social Work Education in New York, N. Y., will tell of the curriculum guidance undergraduate colleges can obtain from the council he represents.

Other discussions will reveal what is being offered now by Lutheran colleges, what the Lutheran agencies, the graduate schools and the professions are recommending as the wisest plan for the future.

Questions proposed for discussion here include:

1. What personal qualities (apart from academic qualifications) make for good, poor or indifferent social workers?
2. What motivations draw students toward a career in social work?
3. Are the fundamental assumptions of professional social work harmonious with the rudiments developed in students attending church schools?
4. What spiritual reinforcement does the social work student need?
5. What kind of undergraduate preparation have the graduate schools of social work found most useful in persons they are training?
6. What help can we get on these questions from the newly-established National Council on Social Work Education?

Five general sessions on the conference theme will subdivide the main topic into: "Understanding Ourselves," "Understanding Those We Help," "How Best to Recruit and Train For Social Work," "Preliminary Reports On The Ten Workshop Sessions via **"Lutheran Welfare Conference Morning Sun,"** and final reports

from each workshop on a "Practical Plan for Action" regarding the problems each workshop has considered.

Speaker for the first session will be Dr. Cox. A discussion will follow her talk, considering how personal memories, feelings and problems influence effectiveness in helping people to help themselves.

A panel presentation on "Do Our Clients Mean What They Say?," and speeches on "What are Our Clients' Basic Need?" and "How Do We Use Our Professional 'Selves' to Help Our Clients?" will be treated in the second session aimed at improved understanding of the needs, actions and reactions of the people who are being helped.

To engage all who attend the conference in an effort to translate ideas into practical action ten workshops will be conducted on church welfare problems. Each will have a discussion leader, a resource person and a recorder, who will be responsible for preserving the best parts of the discussions, the recommendations and the practical action plan.

Workshop One will consider ways to improve the teamwork between the spiritual and social ministries of the church. The following specific questions will be treated: when should the pastor or chaplain call on the social worker; when should the worker make a referral to the pastor; the fundamental differences and similarities in training; and the differences and similarities in methods of helping.

In studying how best to help pastors and congregations understand the Christian Social Services, their use and support, Workshop Two will learn what is offered through professional "community organization" methods, how these compare to case work and how public relations, adult education and local group action relate to fund raising.

The responsibility of the church agency for the "hard to place" child will be decided in the third workshop, whose members will be asked if they have any special approach to the problem of placing older, handicapped, pre-delinquent and minority group children.

With regard to unwed mothers and fathers, Workshop Four will consider the relevant and irrelevant factors in understanding and helping them. Discussion will center on the question, "Can those competent and experienced in this field separate the folklore from the facts, and communicate these findings to appropriate youth leaders, parish workers and pastors?"

Workshop Five will make recommendations in the field of "group work." The potentialities this new profession may offer to institutional life for children, for unwed mothers and aged persons will be considered.

Contemplating new services for the aged, Workshop Six will examine possible recommendations to churches in terms of extending home care services to the aged, placement programs with private families, development of daytime activities and the establishment of new

(Continued on page 13)

THE LUTHER LEAGUE

Homer Larsen, Editor

My Visit With the Leagues of the Grain Belt

By George J. Robertson

The sun had turned Iowa into a huge out-door "hot-house." With a sense of relief, I changed from my Sunday suit and stiff collar to slacks and a nylon sport shirt and hurried through the last minute details of packing.

It was Sunday forenoon, July 18, time to leave Royal for Luverne, North Dakota where I was to begin my visits to the Luther Leagues of the North Dakota-Montana District.

Mr. Paul Paulsen had offered to take me to Sheldon by car to catch the train for St. Paul, Minn. Bidding Priscilla and Georgie farewell (Georgie was entertaining the mumps and Priscilla was to be his nursemaid), we left at noon. The "we" includes my wife and Mr. and Mrs. Paulsen.

I was surprised to find the train so filled with passengers that it was necessary for the conductor to help new passengers find a place to sit.

After a wait of two hours in St. Paul, I boarded the train for Fargo where I would make connections Monday morning with the local for Luverne. The night was spent stopping and starting, sleeping and waking. It seemed as though I slid five or six inches in the berth every time the coaches were jerked into motion after a station stop.

There was just time for a quick breakfast at the station coffee counter at Fargo. As the mixed (freight and passenger) local pulled up to the station, a man in blue denims and workshirt called "Where to?"

"To Luverne," was my reply.

He waved me up the steps to one of the most interesting coaches in which I have ever traveled. It was a combination of caboose and passenger coach. A large wooden chest occupied two double seats. The lid was open revealing tools, flares, lunch boxes and a can of ground coffee.

Except for a construction boss who was going out to his job a few miles down the right-of-way, I was the only passenger.

The sun shone brightly through the open rear door of the coach as we rolled through the Red River Valley with its checker-board fields of wheat, flax and hay.

Members of the crew, exchanging information on such subjects as: how they had spent the week-end, the number of the locomotive pulling us, the local ball games, went about their various duties which, for the conductor, included taking my ticket.

As we clicked over the rails, I discovered to my relief, that we were on a smooth road-bed and that it would not be the bumpy ride I had anticipated. I learned that this is the route of the Great Northern's "Empire Builder."

Coffee was being brewed on a miniature gasoline burner. I told the men that it made my mouth water to see them drinking coffee. They offered me the privilege of helping myself, but since there were only enough cups for the crew, and I didn't fancy drinking coffee out of the little envelope type of drinking cups one finds on the train, I passed up the privilege.

Between watching the activities of the crew, doing some studying, and reading a book on Luther, the time passed quickly, and we arrived in Luverne a few minutes ahead of schedule.

In spite of our early arrival, Pastor Kenneth Petersen and his little son were there to meet me. In a matter of minutes we were at the neat parsonage where I was greeted by Mrs. Petersen and their daughter.

Pastors can always find interest-

ing subjects for conversation. Merger, Luther League, congregational work, hobbies, vacations, our families, all came up for discussion over a tall glass of cold milk and delicious roll.

After noon Pastor Petersen and I went to the local depot to send wire to Pastor Petrusson. Seldom have I seen a railroad station so clean and orderly as the one in Luverne. We had an interesting chat with the station master who, by the way, is a very active member of Pastor Petersen's church.

From the station, Pastor Petersen took me out to visit Hofva Lutheran Church, a rural church belonging to Augustana Synod which Pastor Petersen serves as an annex to his charge in Luverne. It is a beautiful, well-kept church. I was impressed by the way all the churches of the district were maintained. Fresh varnish, new carpets and everything in general reflected the love and devotion the people have for the House of God in their midst. I was amazed when I saw the fine birch cabinets Pastor Petersen had built for the Hofva Church kitchen. They were a fine example of a hobby which had developed into a useful skill. Pastor Petersen has built several pieces of fine furniture for his own home, including the elegant cabinet for the grandfather clock which graces the living room. I wondered to myself why it is that the things I plan to make often end at the mental picture stage.

The time had arrived for the evening service. Monday night is not the best time to get folks out to church but a good percentage of the Leaguers and a number of adults gathered for the meeting. The information regarding our Synodical youth work and the devotional message were received with attention.

The Leaguers at Luverne had been very busy. They wanted to attend the District League convention to be held at Westby, Mont. that week, and they had come to the Pastor asking if they might put on a bake sale to raise a part of the cost which would be involved in traveling the distance of almost 400

miles to Westby by train. Pastor Petersen was able to report that \$70 had been gained from the bake sale, and that it would be possible for 7 Leaguers and his wife to attend the convention! You can imagine how it thrilled me to find this spirit of determination and interest at the very first stop on my

tour of the District. My heart was filled with thanks to God when I saw what the Gospel of Jesus Christ is doing among the young people of this parish, and when I observed the earnestness and devotion with which Pastor Petersen and his wife work with the Leaguers.

(To be continued.)

My Drama--A Simple Allegory

By Pastor John Nielsen

"My drama—you have read my drama—everyone has read it—it is a fine piece of writing—so powerful—so comprehensive—so true to life."

The judge looked at the speaker dumbly and shook his head, "No, I have not read it."

"You—have not read—my drama?" the man asked haltingly. The room was silent. All space was still. Disappointment barred all sound.

"But of course you have not read my drama.—How foolish of me to think you might have.—A drama is a play—and plays are produced—on the stage—with lights—and background — and sound effects, But you have seen it. I am 'the herald of the new age.' That is what they hailed me—the critics. They said—"

"I have never heard of your drama," the judge interrupted. "I did not even know you could write." Then turning to a black-hooded figure he sneered, "Another wretch. Dispose of him."

The grim figure just addressed smiled vacantly. In the depth of his hollow eyes was the hopeless despair of dying millions. Slowly he crossed the chamber.

"But my drama—surely you have heard of my drama—the critics said that—"

The hooded figure, now very near the speaker, laid his fleshless hand upon him. A chill convulsed the playwright's frame. His defense was over; his argument ended. He lay still and cold and lifeless upon the courtroom floor. I shuddered at the sight. The judge rang a small bell. Low and dull and somber it sounded in the dark draped hall. Two at-

tendants, wan and silent, entered from the left. Without a word they stripped the lifeless man of all he had. When they had completed their act of plunder, they wrapped the corpse in a shroud and carried it from the room.

When the body had been removed, the judge signaled the summoner to call the next defendant. The large, richly jeweled door was opened, and a woman, haughty in the abundance of her wealth, took the stand.

I closed my eyes and wanted to cover my ears. I was familiar—too familiar—with the whole procedure and tired of it all: "What is your name? Where do you live? What have you done in life?" I heard those questions over and over again until I was ready to scream. And over and over I have heard the answer: "My drama—I have written a drama." Yes, they had all written dramas—their own petty bits of script—and they all thought their works were significant. It would have been funny if it had not been so tragic. To the very end they jabbered about shoddy little plays of one or several acts.

The bell—the terrible little bell with the hollow tone—brought me again to my senses. The hooded figure again stood near the dock. An air of death again pervaded the room. The woman lay at his feet.

This was too much. I could feel my nerves being shattered. I had to get out of the place. I wanted to scream. The blood had left my head, and perspiration stood in large beads upon my brow. I was going to faint. I staggered to my feet and stumbled out of the room into the

light and the air of the living world.

For a moment I was blinded by the brightness. Then gradually my eyes became accustomed to the light and my head began to clear. But all was not right for from somewhere I heard a voice—plaintive and wistful—crying, "My drama—I have written a drama."

Before me I saw dingy little theaters—thousands and millions of them stretching into infinity. I passed in horror from stage to stage, but always I beheld the same scene. On the boards of each a single actor performed, stammering his stilted lines with a false smile upon his painted lips. Could this be possible! Was this reality! Was this the way of human life?

No! No! It was madness. It would lead to destruction and to death. Mankind was deluded. He believed himself a dramatist. Everyone considered himself a dramatist. Did this throng of men and women and children not know the fate of the playwright? Did they not know that when the curtain dropped there could be no change of role, no shift of costume—only eternity? Had they never learned the lesson of the courtroom, which suddenly had become clear, that life, centered in self, is a robber, and death, the completer of that which life begins—that all who trust in themselves become the helpless victims of the inescapable judgment of life and the eternal sentence of death for "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast"—"My drama—I have written a drama."

BY THE FIRESIDE

THEN ANSWERED THE LORD

The cry of man's anguish went up to God,
 "Lord, take away pain!
 The shadow that darkens the world
 Thou hast made;
 The close coiling chain
 That strangles the heart; the burden
 that weighs
 On the wings that would soar—
 Lord, take away pain from the world
 Thou hast made
 That it love Thee the more."
 Then answered the Lord to the cry of
 the world,
 "Shall I take away pain,

And with it the power of the soul to
 endure,
 Made strong by the strain?
 Shall I take away pity that knits heart
 to heart,
 And sacrifice high?
 Will ye lose all your heroes that lift
 from the fire
 White brows to the sky?
 Shall I take away love that redeems
 with a price,
 And smiles with its loss?
 Can ye spare from your lives that
 would cling unto mine
 The Christ on his cross?"

—Author Unknown.

WHAT PRICE WHISTLES?

When Benjamin Franklin was a boy, he traded a halfpenny for a whistle that caught his fancy. His brothers laughed at him and told him he had paid four times what the whistle was worth.

"The reflection gave me more chagrin than the whistle gave me pleasure," said Franklin some years later. "I conceived that a great part of the miseries of mankind were brought upon them by the false estimates they have made on the value of things, by their giving 'too much for their whistles'. . . . When I was tempted to buy some unnecessary thing, I said to myself, 'Do not give too much for the whistle' . . ."

All of us are trading bits of our lives for one kind of a whistle or another—bank accounts, social position, power, luxuries. Like Franklin, we might well ask ourselves now and then whether we are paying too dear for our whistles.—Whatsoever Things.

WHERE ARE SUCH CHRISTIANS NOW?

"This is a cheerful world as I see it from my garden, under the shadow of my vines. But if I could ascend some high mountain and look out over the wide lands, you know very well what I would see—brigands on the highways; pirates on the seas; armies fighting, cities burning; in the amphitheatres men murdered to please applauding crowds; selfishness and cruelty, misery and despair under all roofs. It is a bad world, Donatus, an incredibly bad world. But I have discovered in the midst of it a quiet and holy people, who have learned a great secret. They have found a joy which is a thousand times better than any of the pleasures of our sinful life. They are despised and persecuted, but they care not. They are masters of their souls. They have overcome the world. These people, Donatus, are the Christians—and I am one of them."—A letter from Cyprian to Donatus, about A. D. 250.

IRRESISTABLE POWER

Two thousand years ago there lived a Man. In a small, unimportant country He lived His simple life, never in contact with the world leaders of His day, almost unnoticed by the historians of His time. What can He have to do with us in our driving, 20th-century, mechanized world of today, in our high-pressure offices, at our noisy ostentatious cocktail parties, in the stress and worry of trying against rising costs to make a living or support a family?

That Man—Christ—manifested with convincing force, as nobody else in history has ever been able to do, what God—the great God who made the world—is like. He revealed God, the all-powerful, as a Being of supreme love—all gentleness, as understanding as a human father. Prophetic souls before Him had coupled God with supreme power, but never with supreme tenderness and love, as Christ did. Profound insight—or audacious folly!

This revolutionary conception has upset kingdoms and changed the course of empires. It has generated more irresistible power than any other force in history. Great armies, incomparable arrays of material strength, have not been able to withstand it. Today, twenty centuries after His death, His unforgettable words still ring across the world with resurgent, revitalising power.

—Francis B. Sayre

PLAYING WITH RELIGION

We play with Christianity when we would make our own all its blessings, without assuming any of its responsibilities. We want to be sure of God. We want to be comforted by His presence in our lives and by the thought that whatever happens we are His children. We want to know that heaven is our destiny. But at the same time we want to do just as we please. Not His will, but our whims, should determine our actions. Not sacrifice, but self-indulgence.

A little boy was being punished by his mother for fighting.

"Please, Mom, it wasn't my fault; one of those twins hit me."

"Which one was it that hit you, dear?"

"The one with the black eye."

After a long dry sermon, the minister announced that there would be a brief meeting of the Board immediately after the benediction. Following the services, a stranger was the first to meet the minister up front. "You must have misunderstood the announcement," said the minister. "I announced a meeting of the Board." "So I heard," replied the stranger, "and if there was anyone here more bored than I was, I'd like to meet him."

TRY THIS

Ever wanted to get rid of someone who's trapped you into a long telephone conversation? Here's how to do it, possibly forever. With the pot boiling and the children crying, a suburban housewife telephone-bound by a ruthless neighbor finally broke in with a feverish, "Excuse me, my phone is ringing," and hung up.—The New Yorker.

LUTHERAN WELFARE CONFERENCE PLANNED AT SIOUX FALLS, S. DAK.

(Concluded)

services of a restorative or rehabilitative nature—all in view of the fact that institutional care for the aged is limited to a relatively small number in need of help.

Recruitment and retention of personnel, the topic for Workshop Seven, will consider pay plans and the personnel policies needed to recruit and retain the professionally trained social worker. In this deliberation, members will be asked how Lutheran scholarships of \$800 to \$1000 compete with secular scholarships of \$1500 to \$1800, how effective is the current recruitment effort, does it begin early enough, can church help be enlisted and can the church compete with secular agencies for its own Lutheran workers.

New uses for social workers in the church will be treated by Workshop Eight.

How Lutherans witness in the professional community to the tenet that "we should testify of our faith" will be the posed question for Workshop Nine. With only 65 Lutheran Agency people listed as members of

the National AASW, workshop members will consider opportunities for Christian witness and testimony within the professional associations of social work, within the graduate schools, within the pages of professional social work journals, within state conferences of social work and within public welfare departments.

In discussing public welfare and Lutheran welfare, Workshop Ten will study attitudes and practices with regard to church-state relationships in the field of welfare. The fact that public welfare in America has control of 90 per cent of all funds used for welfare purposes will be scrutinized.

It is expected that representatives from all the Lutheran agencies and institutions will be present at the three day Conference in Sioux Falls. The plans for the Midwest Regional Lutheran Welfare Conference have been under way since early last spring. Members of the Planning Committee are: Mr. Harold J. Belgum, Chairman, the Reverend Oliver Bergeland, the Reverend Benjamin Gjenvick, the Reverend Melvin A. Bucka, Miss Helen Farley, the Reverend Vernon Serenuis, Mr. J. J. Raun.

NEWS AND NOTES

The West Canada District W.M.S.

By Marie Barber

On August 6th, 1954 the West Canada District W.M.S. met for its annual meeting at Dickson, Alberta. The meeting being held in connection with the District Convention which was held in the recently enlarged and renovated Bethany Lutheran Church, which at this time was also celebrating its fiftieth anniversary. It was a real pleasure for us all to gather in this beautiful sanctuary to review the past year's activities and to make plans for the year ahead.

The W.M.S. meeting started at 1 p.m. with our district president Mrs. E. A. Pedersen in charge. After the opening hymn, followed by scripture reading and prayer by our president, a hearty welcome was extended to all delegates and visitors by the local W.M.S. president, Miss Anna Nielsen of Dickson, Alberta.

Sixteen delegates answered to the roll call, besides the pastors' wives. A large number of visitors were also present at this meeting.

Our president, Mrs. E. A. Pedersen, briefly reviewed the work of the past year and then after the secretary's and treasurer's reports were read and accepted, the new business was taken up.

Our project for this year will be to reach the minimum goal of \$7500.00, which is to be sent to the synodical treasury for missions, and whatever we take in over that goal will be decided at next year's convention.

It was decided to send love gifts of \$50.00 to Rev. and Mrs. Arnfeld Morck of South America, also \$50.00 to our missionary, Miss Margaret Nissen of Sudan. Bethany Church at Dickson, Alberta is the home congregation of both of these missionaries.

Two new officers were elected. Mrs. Eyler Castella of Red Deer, Alberta becoming our new president and Mrs. Alfred Pederson of Standard, Alberta, our new treasurer. Mrs. E. Pedersen, our retiring president, expressed her thanks and those of the society to Mrs. E. Johnsen, our retiring treasurer for faithful service rendered and Mrs. A. Morck on behalf of the W.M.S., thanked Mrs. E. Pedersen for her capable and faithful service as our president for the past two terms.

Mrs. Charles Reiffenstein gave a report on the Junior Mission Board work which has been organized at Our Saviour's Lutheran Church at Hussar, Alberta, this past year, and is the only organization of its kind in the district so far. Hearty and growing interest is being shown in this work in Hussar, Alberta.

A letter of thanks from Mrs. V. Bagger of Brush, Colorado for the money sent them by our organization, was read by Mrs. Pedersen. The money

was used for papering rooms at the Home in Brush. The Red Deer delegation also expressed thanks for our gift of money sent them. It was used to purchase a Gestetner machine which is useful in making church bulletins etc.

At the conclusion of the business meeting a social hour followed. Our hostesses, the Dickson W.M.S. ladies of Bethany Church, served coffee and a delicious lunch, which was enjoyed by the large congregation present.

At 8 p.m. on the same day, Rev. A. Morch of Olds, Alberta, gave a most interesting and enlightening talk on his recent trip to South America, where he was privileged to visit our mission fields. The showing of pictures which he took while there added much to his talk. Rev. Morck's brother and family are missionaries in the field. The offering at this mission gathering came to \$135.90 and will be applied to our project for the coming year.

Selma, Calif. Mr. Carl A. Jensen, theological student from Trinity Seminary, Blair, Nebraska, and a son of the Selma Church, assisted Pastor Franklin Rasmussen at Pasadena, Cal., with vacation Bible School and a door-to-door canvass the past summer.

Selma, Calif. Two residents of Bethel Lutheran Old People's Home in Selma passed away recently. Mrs. Sine Nielsen died on July 4 at the age of 90, and Mr. Nels Larsen, 91, for whom

(Continued on page 15)

ACKNOWLEDGMENTS

	Total Received	Child- ren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pen- sion Fund
Total synodical budget \$256,668.60		14750.10	83300.00	25000.00	58646.50	7550.00	1542.00	65880.00
Previously acknowledged	27402.86	2196.20	10828.75	2772.83	6267.31	1415.72	268.09	3653.96
Milltown, Wis., Milltown Luth. Church	410.00	50.00	200.00	50.00	10.00	40.00	10.00	50.00
Waupaca, Ws., members of Trinity Luth. Church in memory of Bart Hansen, Eugene, Ore.; Miss Dora Jensen, Miss Edith Jensen, Mr. and Mrs. Chris Johnson, Mr. and Mrs. George McCloy, Mr. and Mrs. John Jensen each \$2; Mr. and Mrs. Edwin Schoohs \$1	11.00							11.00
Northfield, Minn., St. Peter's Ladies Aid	40.00		20.00					20.00
Westby, Mont., Daneville Ladies Aid in memory of Rev. C. C. Mengers	5.00				5.00			
Easton, Calif., in memory of Leonard Petersen of Immanuel Lutheran Church; Mrs. Magdalene Rasmussen, Mr. and Mrs. Marion Petersen, Nelsine and Bruce Ayers, Mr. and Mrs. Eric Johansen each \$2								
Mrs. Maren Marthedal \$3, Mr. and Mrs. Laurius Petersen \$5	16.00				16.00			
Easton, Calif., Mr. and Mrs. Chris Fries in memory of Leonard Petersen	2.50							2.50
Sleepy Eye, Minn., Rev. and Mrs. A. V. Neve in memory of Mrs. Carl Nelson, Albert Lea, Minn.	3.00				3.00			
Neola, Ia., St. Paul's Luth. Church	425.00	25.00	200.00	50.00	50.00	40.00	10.00	50.00
Webster Groves, Mo., Bethany Ev. Luth. Church	200.00		100.00					100.00
Atlantic, Ia., St. Paul's Luth. Church	200.00		100.00		50.00	25.00		25.00
TOTAL	28715.36	2271.20	11448.75	2872.83	6401.31	1520.72	288.09	3912.46

SPECIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A. Mission	Gen. Fd. Foreign Missions
Budget for 1954-1955		16000.00	15500.00	10000.00	15000.00			36720.00	
Previously acknowledged	42367.07	5312.45	2194.43	3738.94	5532.95	248.13	34.47	25002.70	303.00
Nigeria, West Africa, Donald Wahlgren, sale at Blair of a refrigerator	20.00				20.00				
Racine, Wis., Gethsemane W.M.S.	39.25	39.25							
The W.M.S. of the Wisconsin District	50.00			25.00	25.00				
The W.M.S. of the Wisconsin District for salary of Helen M. Jacobsen	70.00				70.00				
St. John, N. B., Canada, First Luth. Church	10.00				10.00				
Milltown, Wis., Milltown Luth. Church	41.88	41.88							
Denmark, Wis., King's Daughters of Our Savior's Luth. Church in memory of Mrs. T. M. Thomsen, Denver, Colo.	5.00	5.00							
Sleepy Eye, Minn., Trinity Luth. Sunday School, collected at a program by the Summer Vacation Bible School	23.56	23.56							
Eugene, Ore., Bethesda Luth. Ladies Aid in memory of Mrs. Jens Jensen	2.00				2.00				
Blair, Nebr., Mrs. H. P. Hansen	25.00	25.00							
Racine, Wis., Immanuel Luth. Church	555.00							555.00	
Racine, Wis., Our Savior's Luth. Church	101.30	36.00		65.30					
Blair, Nebr., from cousins in memory of Mrs. Lydia Nielsen	10.00	5.00		5.00					
North Luck, Ws., St. Peter's Luth. Church	100.78	26.53						74.25	
Neola, Ia., S. S. of St. Paul's Luth. Church, a mission offering	8.20	8.20							
Selma, Calif., Mrs. M. C. Jensen in memory of Niels Larsen and Mrs. Hans Nielsen	3.00							3.00	
Milwaukee, Ws., Kingo Luth. Daily Vacation Church, Bible School offering	50.00	50.00							
Atlantic, Ia., St. Paul's Luth. Church	50.00	50.00							
Racine, Wis., Emmaus Ev. Luth. Church	65.68	65.68							
The Atlantic District W.M.S.	63.50		53.50						
Albert Lea, Minn., Margaret and Elizabeth Nielsen, Life Membership for their mother, Mrs. John Nielsen	6.75			6.75					
Albert Lea, Minn., the Oaks Mission Circle	3.75			3.75					
TOTAL	43661.72	5688.55	2247.93	3844.74	5659.95	248.13	34.47	25634.95	303.00

CHURCH AND SCHOOL DEVELOPMENT DRIVE

	Total Received	Dana Building Fund	Church Extension F.d.
Previously acknowledged	214110.20	128570.80	85539.40
Westbrook, Maine, the Tabitha Society of Trinity Church in memory of Mrs. Earl Johnson. As Rubi Christiansen, she was an alumnus of Dana College	10.00	10.00	
The Synodical W.M.S. Board, Life Membership honoring president Mrs. T. C. Hansen, Cedar Falls, Ia.	6.75	6.75	
Total	214126.95	128587.55	85539.40

Received with thanks.

Blair, Nebr., Sept. 17th, 1954.

H. J. Hansen, Treasurer.

Everything Up—But the Minister's Salary. In a day when people are going back to the churches in droves, piling high the Sunday collection plates, and have embarked on an unprecedented church building campaign, the average clergyman is still the "forgotten man"—as far as his pocket-book is concerned. While the purchasing power of every other major job category has kept pace with the cost of living it has actually decreased for the average among America's 187,000 Protestant clergymen serving churches. This despite the fact that in terms of actual dollars and cents annual clerical salaries—traditionally low to begin with—are about twice what they were in 1939.

This is the story told in figures compiled by the Research and Survey Department of the National Council of

Churches, published this month in the 1955 Yearbook of American Churches.

According to a table of comparative incomes based on latest government findings, the clergyman earns roughly the same as artists, barbers, sailors and longshoremen. Only farmers and restaurant waiters are shown to earn significantly less. Other professional persons, however, are anywhere up to three times better off, the Yearbook chart shows. Architects, dentists and lawyers do twice as well, or better, and physicians and surgeons average out better than three to one in earnings.

This trend in clerical incomes runs counter to all other important trends in religious life, the survey shows. In the last 15 years church membership has risen to equal 59.5 per cent of the total population—an increase of more

than 10 per cent over the 1939 figure. In Protestant and Eastern Orthodox churches alone, members are giving cash support to the extent of \$1,401,000,000 a year—a per member rate of \$42 as compared to \$13 in 1939. Church building is at an all-time high of \$500,000,000—ten times as much as in 1939. But the glaring exception to this picture remains—the progressively shrinking buying power of the clergyman himself.

"No one would ever enter the ministry because of the material rewards," says Dr. Benson Landis, associate director of the Council's Research and Survey Department and editor of the Yearbook. "But today it appears that the purchasing power of the minister's salary has reached a low point—and the only way he can get relief is through action by his own parishioners."

WHY DOES THE CROSS CONCERN ME?

(Continued from page 4)

od and evil has been age-long, at at the Cross of Calvary there ok place the critical battle against ivate and cosmic evil. Henceforth e victory is assured, and the oice is with ourselves whether we ill share in that victory or not. It as we trust in His redeeming ood that we become "more than nquerors through Him that loved ."

ondensed from **The Life of Faith**

NEWS AND NOTES

(Continued from page 13)

neral services were held on August . Both services were from Pella Lu- eran Church. Mrs. Nielsen lived in bert Lea, Minnesota, before she me to California many years ago. r. Larsen's home formerly was in etter, Nebraska. He had been a est at Bethel Home since 1930, the ar it was instituted.

Harlan, Iowa, Pastor Lyle Paulsen. e past summer we have had several essionaries in our midst: Mr. M. Tudu, ntalistan, India; Miss Helen M. Ja- bsen, Sudan; Rev. Lloyd Neve, pan; and our former pastor, S. S. aldaahl, Oaks, Okla. Pastor Edward ansen of Teaneck, N. J., was also a est speaker. Picnics and ice cream cials helped us over the hot summer onths.

The Pacific District Women's Mis- sionary Society will hold its 36th An- nual Convention at Bethesda Church, Eugene, Ore., during the District Con- vention Oct. 14-17. Business Session scheduled for Friday at 3:30 P.M. and the Devotional Meeting same eve-

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ning with Miss Ruth Jorgensen from Fowler, Calif., as speaker. Delegates from local societies may register upon arrival.—Mrs. Anna Olsen, 4411 Royal Rd., Eugene, Ore., Secretary.

Dana College Enrollment Up. A 14 per cent increase over last year's figure has brought the enrollment at Blair's Dana College to 248, according to Dr. R. E. Morton, president of the college. Eighteen states, one territory, three Canadian provinces, and Korea are represented.

Thank You Card. We hereby wish to express our sincere thanks for the many kindnesses shown to us at the time of the recent passing of our husband and father, Martin Tange of Hutchinson, Minn.—Mrs. Martin Tange and family.

The Gospel Glory

Gregory of Nyssa lived 331 to A.D. 396. He is known as one of the four great fathers of the Eastern Church. Among his formative writings is this "new myth of the cave":

The Church receives the light of truth through the torch of prophecy and the lattice of the Law. The Law was a wall of partition through which the original revelation came. The very truth could not pass through, but only a type or foreshadowing. But behind this wall of partition stands the truth which the type foreshadowed. The Church received the first rays of the Word of Truth through the Prophets. But the time came when the very Truth was revealed in the Gospel, and in its light the shadowy outlines of the type of prophecy fade, and the wall of partition is broken down. The house is thrown wide open, and the light of heaven pours in, mingling unhindered with the inner air. No longer need we contrive to catch a few dim rays through a tiny casement; for now the Gospel glory of the true Sun sheds its brightness on all within the house.

HELP WANTED

Farm Assistant—A single man for dairy farm at Children's Home. Must be willing to live in. Write—Mr. Herman Turner, Lutheran Home for Children, Andover, Illinois.

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